

FATHER

CHINQUY'S

LETTER

TO MR. BRASSARD,

CURATE OF ST. ROCH L'ACHIGAN.



MONTREAL

FOR SALE BY ALL THE PRINCIPAL BOOK SELLERS

1857

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Father Chiniquy has been deposed from the ministry by the Presbytery of Chicago, for refusing to submit to a trial on the charge of "unministerial and unchristian conduct." — *South American Review*: 3/July 1862

INTRODUCTION.

It has been thought very desirable that the English public, as well as the French, should be conversant with the difficulties of Father Chiniquy with his Bishop. This affair is becoming more and more important; it is creating a great sensation among the French Canadian population in Canada and in the United States, and may be followed with very happy results. Such being the case, Protestants ought not to remain indifferent in regard to it: their duty is to get acquainted with the facts of the case and award justice to whom justice is due.

The sentence of excommunication, Father Chiniquy has resisted as unjust; and has been elected pastor of the St. Anne Church by his parishioners, who nearly all sympathise with him. His position is peculiar: he is in fact the pastor of a free and independent Catholic Church.

In Canada more than half of the French Canadian people are in favour of the late Apostle of Temperance, and that in spite of the efforts of the Hierarchy to prejudice the people against him. A crisis, therefore, may not be far distant and it is to be hoped that all liberally minded men will not stand aloof, but will aid the Canadians to shake off the tyrannical yoke, under which they have been crushed. If the Protestants are fond of *liberty* for themselves, they ought to be willing to do something to procure this boon for others. Let it not be said that the English population cares not (as it has been too often thought) about the spiritual emancipation of the French.

**FATHER
CHINQUY'S
LETTER
TO MR. BRASSARD,**

CURATE OF ST. ROCH L'ACHIGAN.

*{ St. Anne, Kankakee Co. Illinois,
22nd April 1857.*

MY DEAR MR. BRASSARD,

I have received your letter of the 5th instant : but, no, I will not call it a letter, that writing signed by your hand—it would be better called “that bitter and sorrowful tear of a heart, as good as it is noble and generous.”

You were a witness of the treachery which Mr. Désaulniers practised against the people and missionary of St. Anne ; you were beside me, as my friend and father, when that perfidious man said to me, as well as to my brethren : “ Sign this act of submission to the Bishop of Chicago ; that act is sufficient to oblige him to remove the censure whose bonds make the heart of your friends in Canada uneasy. If the Bishop will not be reconciled to you, and take away the excommunication

after I shall have presented this act to him, I will say: It is neither the pastor nor the people of St. Anne that wish for a schism, they have done all that religion and honour command them to do to prove it to the world; it is you, the Bishop of Chicago, who begins a Schism.

Your tears flowed with mine, and the incense of your fervent prayer, with that of my brethren, rose at the foot of the same altar, when on the 16th of Nov. Mr. Desaulniers said to the people of St. Anne assembled in the chapel: "One cannot blame or find fault with you for having done what you have, from the beginning of your difficulties with your Bishop by the advice of your Pastor."

You were a witness, that the *first* condition that the Parish of St. Anne and I put to the subscription to the act which Mr. Désaulniers presented to us to sign, was that you should be the pastor of St. Anne and that I should remain with you as long as it should be found necessary for the interest of my Colony. You were a witness that he gave me his word of honour before all the people, that if the Bishop would not be reconciled after the signing of that act, he (Mr. D.) would go with us to St. Louis to assist me to plead my cause there, and that he would assist me even to the throne of St. Peter, to show the iniquity and the insupportable tyranny of the Bishop of Chicago. Did he not assure me, as well as you, that in the event of the Bishop refusing to accept the act of submission that we had signed, your mission to Illinois about me, was finished and you would both return to Canada after the journey to St. Louis? Is it not true that Mr. Desaulniers told us at Chicago as an answer to the question I put to him: "What news?" "You have only both of you to pack up your things and return immediately to Canada?"

Well! my dear Mr. Brassard, Mr. Désaulniers denies all these facts with an impudence of which he alone is capable—you are my only witness before Canada which desires positively and which has a right to know the truth on this subject. I summon you as my witness. And you reply in several of your letters that you cannot speak the truth on this matter without compromising yourself! Ah! is there not in that a confession, that we, priests of Jesus-Christ, are under the feet of the most frightful tyranny? Yes; we, priests of the Gospel, we are here under the power of men who threaten to take away our honour and our life if we speak the truth in behalf of an oppressed brother!

And this system is the great, divine and ineffable news, which was the burden of the Messiah's, message to this world! And this abominable oppression, this inconceivable denial of justice, this system of cunning and cheatery is attempted to be made the basis of the religion which the Eternal Son of the God of truth, of justice and mercy, came to establish for the salvation of the world! These are the foundation stones upon which the Hierarchy, which one cannot touch without sacrilege, is supported. No, you do not believe that, my dear Mr. Brassard—nor I either—I have never believed it—I do not believe it now—I will never believe it.

They tell us it is for the greatest good to the church that they act thus; that it is to maintain the respect which is due to the holy Catholic Hierarchy that they prosecute these extreme measures against the people of St. Anne and me, and against a people regenerated? by baptism.

But I have studied with attention the laws of the Church on these great questions, and I see that it tells us quite the contrary from that which they are

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continually sounding in our ears. I perceive that the Catholic Church tells us :

1st. In the Church there is no arbitrary power.

2nd. Censures are absolutely void when they have been published for faults which have not been fully proved.

3d. Never receive an accusation against a priest which cannot be proved by two or three witnesses.

4th. If a sentence is visibly unjust, the condemned ought not to feel any anxiety about it, as before God and his Church an unjust sentence cannot hurt any one : and he ought not even to desire to appeal to any one.

5th. Unjust excommunication is neither binding before God, or the people, (when the people are aware of the injustice of it) towards those against whom it has been pronounced, because the Holy Spirit cannot abandon those who have not deserved it.

You wish that I should place myself in the canonical point of view. I have already said : if I had been interdicted on the 19th August, I should have been able to break that sentence—but I have not been interdicted—I had 15 days given me—how could I break a sentence which had not been pronounced? And what testimony could I bring against an event, which, I knew, did not exist?

But you will say : ought not the excommunication to stop you and make you uneasy? Not the least in the world. Because St. Thomas says positively that an excommunication, the injustice of which is known to the people, ought not to hinder a priest from exercising his ministry in the midst of a people who know his innocence.

Perhaps you will say, but when have the people taken upon themselves to judge of these affairs? It is evident St. Thomas believed that the people had

the right since he says so. But St. Thomas was neither a heretic nor a schismatic when he believed and said what he did. Why then should I be one for having thought, spoken and acted conformably to the doctrine of him whom the Church has named "the Angel of the School." The reason of the surprise which is excited when we say that the people can exercise a judgment on this question, is because that for a long time, they have not only stripped the priests, but the people also, of the holy and just prerogative which Jesus Christ had confirmed to them. Those who have studied with attention the history of the Church in the first ages know that, as well as I do.

But let it be well understood that there are rights which time can not prescribe. There are rights which the people and the priests have never renounced and which the Gospel of Jesus-Christ designs they should always enjoy.

I do not say that Bishops are not ordained to govern christian people that would be heresy. But what I say is that he is only the delegate of the Church to govern that part of the flock entrusted to him, not according to his own caprice and will, but according to the unvarying rules of justice, equity, and Gospel Truth, and according to the Laws which the Church itself has passed.

On every occasion that the Bishops have forgotten that the people, the priests and other Bishops, have lifted up their voices to cause them to remember it.

Do we not see that the first Christians dissatisfied with the manner in which the goods which they had entrusted to the apostles were administered, even by the apostles themselves, loudly complained even to the apostles? Were they excommunicated on that account? Had they for an answer the insolent words which the people receive now a days

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in a thousand places from certain dignitaries? "You are only the laity, that does not concern you?" No, they heard the complaints of the people; they found them just, and they commanded them to choose from amongst themselves those they desired to see at the head of the business of administering those religious benefits. The people then were regarded as something worthy of attention and respect. The people were not then, as they are now, fastened to the sole of the shoe of a dignitary, and obliged to go to the right or left, according to the pleasure of their master. They had not then muzzled the people. The people were not then only a precious machine to pay tithes, build palaces, and raise cathedrals—they were not then withered, degraded, demoralized as they are to-day by making them believe that they ought not to reason. The Christian people were not then as they are now in a thousand places, a poor beast of burden that they lead, where they will, with a bridle—and whose only duty is to listen to its masters, its only virtue, to obey. The wants of the people, their desires, their wishes, were consulted, their voice had weight in the sanctuary. They had not then in those early, and finest days of the church, the ineffable idea, that the Holy Spirit ought only to enlighten a certain cast of men, and that the rest of mankind, consigned to ignorance, were only on the earth for the purpose of walking by the light of some lighted torches—each Christian was called "the Temple of the Holy Ghost."

But where do we find that spirit of wisdom, of charity, of tolerance, that respect for the will and desires of the people now a days?

What is the consequence? Rents, deplorable but necessary resistances. Yes, necessary resistances, since they are only the expression of a law of which

the God of all wisdom is the author. That law is moral resistance at first, and then physical resistance afterwards against oppression and the abuse of power.

Let them put then in juxta-position, the tolerant conduct of the apostles, who listened with so much goodness and humility to the complaints and the wishes of the first Christians, and that of Bishop O'Regan, who, when questioned by the French and the Canadians of Chicago, as to the right he had to take away their church and give it to another congregation, brutally showed them the door, saying: "You don't know your religion then: I have the right to sell your church, and the lands belonging to it, to put the money in my pocket, and go and eat and drink it where I please."

That is what Bishop O'Regan has said and done, and it is that which the Bishops of Canada approve and sanction in the name of the Gospel! And they try to make us believe that it is the doctrine of Jesus Christ which these high dignitaries preach and practise! Let the poor and good people of Canada believe that if they can; as for us at St. Anne, we will never believe it until they shall have destroyed the Gospels which have been left to us by St. Matthew, St. Mark, St. Luke and St. John, and they shall have made us receive, instead, the Gospels of Mahomet and Joe Smith.

But these are the very men who cry to us with so much clamour: "respect the canons of the Church;" and who tread in the most public manner the holy laws of the Church under their feet.

How easy it would be to me to put to all these great, high and almighty personages some questions, which they would certainly consider imperinent, but the solution of which would throw some light into the midst of the profound darkness in

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which a certain corner of the world is enveloped ! But as it is before the people I speak, I wish to show more moderation than those who attack me without pity. There are enough of them, who by the daily abuse of the holy authority of which they are the depositaries, weaken and cause to be hated the holy deposit which Jesus Christ has entrusted to them. I will only ask them two questions :

1st. Answer, you who overpower us with anathemas and devote us to hell, if we are not ready to say Amen to all your words : What have you done with the Canon of the holy Council of Nice, which forbids you to change the residence of a priest without his permission ?

2nd. Which is the Canon of a general Council which permits bishops to add the words "usque ad revocationem" (until revocation) in the powers they give to priests, whilst one of the Canons of the Church says "It is the authority of the canons and a just examination of the conduct of the priests which ought to give or take away ecclesiastical dignities, and not the will of the prelates ?"

History has preserved for us the names of certain tyrants who compelled the fainting hand of a father to put the torch to the executionary pile which was to consume his own child.

Ah ! why have the Bishops of Canada desired to recall to our recollection that lamentable passage of past ages, by commanding your hand to throw burning fire brands upon the pile to which they hold me bound ?

You are more than my friend ; I ought to call you my father. When, yet very young, the misfortunes of my family compelled me to go and seek my bread in a strange land, you tendered me your hand ; although very poor yourself, you shared your bread with the poor orphan ; you opened to me the

I have always in the world and in the corner of a distant and dark
doors of the College in which I studied. And since
then, whenever the tempest threatened my frail
bark with shipwreck, it was in your arms I found
a safe harbour. Every time that in the combats
of life, a wound was given me, it was in your
heart, so good, that I found a cure. And since that
time, when heaven desired to use your poor friend
to alter the face of our dear native country, it was
under your hospitable roof that I went to wipe away
the perspiration with which I was often covered.
It was your hand which, last, pressed mine,
when in 1851 I left Canada, to consecrate myself
to the work of the salvation of the emigrants. It
was your friendly word which, last, spoke to my
ears a blessing upon the land which gave me birth
and which still holds my most precious recollec-
tions. And I feel still on my cheek the impression
of the burning tear of charity and sorrow which
escaped from your eyelids when we parted.

And latterly, when the thunders of three prelates
led astray by lies or deceived by deplorable passions,
fell upon my head, I said to myself: "I have in
Canada a friend, a father: I am so sure of his affec-
tion, that I will not even call him to my support.
There is a voice at the bottom of his soul which
speaks more strongly than mine and cries to him:

"Go, run to the help of my friend and child."
And I did not deceive myself. On the 24th of Nov.
you embraced me, and your words of peace and
charity went to the bottom of my heart. For the
love of God and yourself likewise, I acceded to all
you asked of me.

Oh, that you had been alone! How easily
everything would have been arranged! What a
calm would have been created for sometime in the
midst of our people.

But, without knowing it, you had with you a traitor

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who came to give the people and pastor of St. Anne, a Judas' kiss, and sought to deliver us bound hands and feet to our enemies. And now they have ordered you to unite your efforts to those of that traitor to hunt me down, they wish to make you add a new thorn to that crown of ignominy which the bishops have nailed to my forehead and to that of the generous people by whom I am surrounded.

Ah! Mr. Brassard how can we be guilty of having called you as a witness to the iniquity of my enemies? Is it because you have forgotten with what sincerity and eagerness I, as well as my brethren of St. Anne, signed the act of submission to the tyrannical and unjust will of bishop O'Regan? Have you forgotten the sobs which tore your heart and mine. When (under the conditions of which you are aware) I announced to the people of St. Anne that I should no longer be their pastor?

Ah! since the bishops of Canada command you to speak, in the name of the God of truth and justice, I also, conjure you to speak! Yes, inform the people of Canada by what unworthy trick Mr. Désaulniers has deceived the generous people who surround me here: relate by what unworthy silence he has rendered himself guilty in reference to the pastor and people of St. Anne as against yourself. Yes, make your astonishment, your just indignation, your bitter sorrow, when Mr. Désaulniers refused, at Chicago, to fulfill the sacred promises he had made to us, well known: promises which have served as a basis to our resolution to give up a struggle, in which himself declared he could not discover any evil, and which we found then, and which we find now more than ever, holy and sacred.

Tell them the nature of the new writing which

was presented to me for signature at Chicago—declare with that frankness and honour, which has won the esteem and respect of all those who know you, that after having read that writing and consulted the most competent men respecting its purport you said to me : “ My poor child, you cannot sign that act, without giving the lie to the evidence and without deshonouring yourself for ever.”

Since the bishops of Canada command you to speak, yes, raise your voice, and tell the Canadian people, what you wrote to Dr. Letourneux : “ They do not want to know the truth any more in Canada than at Chicago, about the unworthy conduct of Mr. Désaulniers in all that business.”

Yes, speak, since they command you ; tell my dear Canada the answer the bishop of Chicago gave you, when you asked him : “ have you any canonical accusation against the morals of Mr. Chiniquy?” he answered you : “ No ; I have nothing against Mr. Chiniquy on that account.”—I need your testimony now to this, for lo ! the bishop of Chicago, forgetful of this confession to you, is now circulating under his own hand, through his emissaries, a thousand frightful calumnies against me, and is diligently seconded in this infamous work by the bishop of Montreal. Say, then, to Canada, that the bishop of Chicago assured you that he only struck me with suspension, because I had disobeyed him, and refused to quit St. Anne whilst he had in his hand a letter carried to him by four witnesses, telling him that I preferred going to the end of the world rather than be interdicted.

And, if, after having told all these things, they command you to strike me, I will say to you : dear friend, strike me ; it is the only way of turning from your venerable head the anathemas of my

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implacable persecutors.—Strike, yes, strike me ; although your blows go more directly to my heart, than all the thunders of bishop O'Regan, they will never shake my constancy ; they will never make me betray my brethren and friends of Chicago and of St. Anne, nor of Kankakee or Manteno ; they will never alter my convictions, and they will never cause me to bend the knee to men who want us to worship their capricious and impious thoughts and wills rather than that of the God of justice, truth and mercy, whose priest I have the honour to be."

As well as the bishops, I have sworn at the foot of the altar to preach justice and truth ; and nothing shall make me forget my oath.

Ah ! you recollect with what dignity you refused one day to lower your front before one of these modern Divinities, who believe themselves permitted to do as they please in this world ?.... You recollect that one day, a bishop under the pretext of certain prerogatives, had had the audacity secretly to open a letter addressed to you, by the post, and had broken the seal, and read what was in it, hoping that this iniquity would not be known by any one ?

Oh ! I shall never forget with what noble independence of character and language, you protested against that frightful abuse of power, and with what indignation you threatened that great personage to bring him before the courts of justice, if he did not ask your pardon for the outrage he had committed against you.

You revolted then against the church of Jesus-Christ ? No ! not so.... because you knew that the church of Christ, that column of justice and truth, could not sanction such brigandage—you would flay the despot ; you would threaten the brigand with public vengeance, pointing with your finger

to the popular tribunals ready prepared to strike.

Well! dear Mr. Brassard, that is what I did. — I don't revolt against the church of Jesus Christ. — I resist the insolence and outrages that they wish to commit and make a whole people of brethren submit to, under the mask of religion. With St. Jerome, I acknowledge the rights of bishops, I respect their authority. . . . The Catholic hierarchy is to me a holy and venerable institution. But when men shelter themselves behind such holy institutions, to trample under foot that sentiment of justice, truth and honour which God has placed in the heart of man, I will combat with my poor emigrants for the preservation of their rights to the end.

You say that above all we must be frankly and sincerely "catholics," I answer, "Yes." But when one shall lose that glorious name before men for being opposed as I have been to the brigandage of a bishop who believes himself at liberty to do what he pleases; when I shall lose that fine name before men for having taken under our protection a generous people like that of Chicago, of St. Anne, of Kankakee and of Manteno, we may be content and say as St. Paul did: "It does not concern me much what men say or think of me."

To be anathematized for having consecrated myself as freely as I have done all my life to the welfare of my fellow men, is a less sorrowful condition than people generally suppose.

St. Paul said: "*Obtabam enim ego, ipse anathema esse a Christo pro fratribus meis.*" (I could wish that myself were accused from Christ for my brethren.)

The favour for which the Apostle of the Gentiles sighed has been granted to me . . . I can not then complain . . . Besides has not Jesus-Christ told those who labour to sow the seeds of justice and

upon earth, that they ought not to expect to be better treated than himself?

Again, you know, from the day in which the Jewish Priests caused the blood of the great victim to flow upon Calvary, when they opened his side with a lance, and caused him to expire between two thieves, there has been an immense revolution in the human heart. It was not only the rocks which were rent on that great day on which the sun refused to enlighten the world. The heart of man, till then, harder than a stone, the heart of man, indifferent to the condition of his fellows, was opened as well as the rocks of Golgotha: one drop of the blood Divine descended into his heart and softened and changed it. And from that time forward, man by a natural instinct, leans towards the oppressed; he naturally feels for the oppressed whom Jesus has loved so much; he assists them by his prayers when he has no other arms to resist with against their oppression—he encourages them, by the word of a brother, to struggle, like Christ, even to death, against all iniquity, no matter under what cloak it presents itself. And that gives a power of which many have not any idea. From all parts of Canada and the United States influential men do not cease to cry “courage.” A great many pronounce anathemas because they are compelled to do so—many keep silence for fear of their masters. And the Bishops will see sooner or later, that while authority is doubtless a holy thing, yet if they would preserve power and life on earth, it ought to be like that in Heaven based upon Justice and Truth.

When the priests of Canada, contrary (I know) to their convictions, to please the Bishops, shall have fully defiled in my person the sacerdotal character with which they are clothed—when they

shall have burnt in effigy the proscribed, no longer having, as formely, the glorious privilege of burning his body ; when that good father of a family whom I have dragged from the abyss by the grace of God, and to whom I have assigned an honourable place in society, shall have cursed me—when that young man, who has so often blessed me, because I have shown him, by the light of the Gospel, the way of honour and virtue, and have broken the snares spread for his weakness, shall have been forced to curse me—when that poor woman who owes me, by God's help, the bread she eats, and some of the days of holy enjoyment she has tasted on earth, shall have cursed me ; when that dear little child, which has so many times blessed my name, because the good God had made use of me to give him back a father, to save his life, shall have cursed me ; there will be a sorrowful silence in Canada, around my proscribed name : then a page of the Gospel will fall among the people they have deceived which shall sting their consciences, which shall give them torture of soul ; because they have endeavoured to take away the noblest sentiments which God has put into the heart of man. Then there will be a terrible reaction.... A great prestige will be destroyed, a great power, holy and benevolent in its origin, but brought to an end by its own excesses. And in place of its throne, there will be ashes and smouldering ruins. Heaven grant that in the midst of those ruins, there may not be tears and blood !

This is not prophecy, it is history. Yes, let the Canadian clergy open the pages of history, and they will see where they will be led by that passive, blind and demoralised obedience they require from a people good and generous but completely ignorant of their rights as men and Christians.

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You wish, my dear Mr. Brassard, that I should place myself in the canonical point of view ; but have I not already done so by your advice ? Have not the Bishops of Canada told you, that the letter I signed, had placed me in the canonical point of view ? Did not M. Désaulniers say in your presence, unless you chose to contradict it, to my brothers of St. Anne and myself : “ Sign this act, and if the Bishop, after that, will not remove the censure, I will say to him : “ It is neither Mr. Chiniquy nor his people who wish for a schism, they have done all that religion and honour dictated ; it is you, the Bishop of Chicago, who wishes for a schism and has created one.

Of what use is this dazzling proceeding, if it is not to open out one of the blackest treasons of which history makes mention ? That view which you call canonical and into which I have placed myself out of respect to you ; what was it but the view which would lead the pastor and people of St. Anne to ruin and degradation ?

You recollect the indignation of the generous inhabitants of St. Anne when I spoke to them about submitting to the unjust and despotic will of the bishop of Chicago ? You recollect with what unanimity those men of courage and honour, while pouring out tears of anger, shame and sorrow, said to me : “ It is a treason they have prepared for us ; when they have made us sign that act, they will not keep a word of the fine promises they have made us.”

How many times, during the last night we passed together at Chicago, did you say to me : “ How is it that the people of St. Anne have foreseen the treachery of Mr. Désaulniers, and predicted it to us so perfectly ? ”

Jesus Christ only allowed Judas to kiss him once. Do not expect, then, that we should be stronger than the son of God. The bishops of Canada, by their emissary, have already given us one kiss of Judas of which you have been a witness. The people and missionary of St. Anne do not feel disposed to present the cheek anew to those peace kisses, which hide a treason and opprobrium, they want them to submit to.

In spite of the clamours they raise about us, we are convinced that we can be Catholics without submitting to such degradation twice. And if the bishops of Canada persist too long in abusing the credulity of the people on this subject, they will only loose by it; already some dupes, who allowed themselves to be won over in this neighbourhood, give visible signs of shame and regret.

The mission of Messrs. Désaulniers and Mailloux is a complete failure. They have only gained 12 families in St. Anne. Almost all the Catholics of the town of Kankakee are on our side; Manteno and Momence are entirely on our side. The greater part of Bourbonnais, at the head of which are found all the intelligent men, are for us. Chicago is so completely on our side that Messrs. Désaulniers and Mailloux were sent ignominiously out of it last week. They could not even muster ten old good women to assist at a meeting which they had announced by the sound of the most noisy trumpets. The Rev. Mr. Champeau is in the hands of justice.

The bishops of Canada wish you to speak! Well, my dear Mr. Brassard, I also conjure you to speak. In the name of the friendship which has united us for more than forty years, I conjure you to speak the truth. When you had read the document which the bishop of Chicago commanded me to sign, as the only condition of reconciliation, did you not say your-

self to me: "My dear child, you cannot sign such a writing without lying and dishonouring yourself for ever."

And yet now, you cry to my brethren to betray and abandon me, when you know the position I occupy, is only the result of my refusal to sign an act of insult and degradation against the generous French and Canadians of Chicago and St. Anne! I conjure you in the name of the people who wish to know, and who have a right to know the truth as to what passed and is now passing at St. Anne, to tell them that truth and to tell it them openly. Is it not true that the bishop of Chicago acknowledged to you that he had no canonical accusation proved against my morals before him? . . . And that consequently, what he had insinuated, and what the bishop of Montreal had permitted to be insinuated against me on that account, was only a sacrilegious calumny?

In the name of the God of justice and truth, I ask you on behalf of the people of Canada and posterity, who want to register in the annals of the country this act of perfidy: "Was it not agreed between Mr. Désaulniers and I that the act which the people and pastor of St. Anne were to sign, should be void, if the bishop would be content to remove the pretended excommunication? And the evening that you left me, a couple hours at Chicago, to go to the bishop's house, did you not tell me positively: "Since the bishop will not be reconciled upon the conditions of that document, he ought to return it to you, according to the agreement with Mr. Désaulniers; and I am going to ask him for it?" Yes, tell the truth on this subject, and they will know in Canada what to think of the religion and honour of men capable of now making use of that writing, to deceive the people respecting me and to make me

pass for a rebel against the church, when I and my brethren at St. Anne did nothing but contend for the sacred rights, the titles, which are given us in the Gospel !

Since the bishops of Canada wish you to speak, this is the time to tell to all Canada, that which you wrote to Dr. Letourneux last autumn : " They do not want to know the truth any more in Canada than in Chicago, about the treason of which Mr. Désaulniers is guilty against the missionary and people of St. Anne."

Do not forget either to repeat to Canada a tale of the regret which the Bishop of Chicago caused you to feel against me, because I had given him the title of my property under the form of a will instead of ceding it to him by a gratuitous gift, immediate and irrevocable as he wished.

All these things and many others that you know, would serve marvellously to open the eyes of the people to the frightful abuse of power of which certain Bishops make themselves daily guilty; it would help to unmask certain modern Divinities who pretend that no one can get to heaven without their permission, who preach that it is not the blood of Jesus Christ, but a certain passport, of which they are the monopolists, which assures us of a place amongst the elect of God, and who now publish by the sound of all their trumpets that more than 2,000 souls have been already damned here, because they have turned away their heads with horror and contempt from an impudent lie posted on the walls of their chapel, by three priests of Bacchus on the 3d. of September last.

We are not schismatics, for a sentence publicly based on a lie against which one contends cannot be a schism. Christians, who, like the Catholics of Chicago, of Kankakee and St. Anne,

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resist the most frightful iniquity, may be condemned by men, but cannot be by God.

I was not suspended on the 19th of August. Then, I could exercise the next day and every day following the holy functions of my ministry ; then, the excommunication based upon my disobedience of a sentence which has not been pronounced is invalid. It is the Church which assures me of this by its great theologians.

It would not suffice me even to say My God ! My God ! in order to be saved, neither would it be enough to cry “ you are lost, you are lost ! ” to make it so.

The son of God who gave his life to save the human race, has given us a thousand proofs, that the salvation of our souls has a base more certain than the capricious will of a man. He has not given any one the power to save or damn us at his pleasure. If some Bishops and good priests believe that, it is not the faith of the people of Chicago, of Kankakee, of Manteno, or of St. Anne, nor is it the faith of the Catholic Church.

I would, in conclusion, repeat what I have already said. Although I have never said, nor have I mentioned to any one that you encouraged me to assume the position in which I am—on the contrary, I have always declared that you exhorted me to forsake my brethren of St. Anns and go and labour elsewhere—I was well convinced, and you have said so by words of mouth, as well as by writing, that my unmerciful persecutors know too much what you think of the iniquities they have committed against me, not to make it appear that you are compromised in order to use you to strike me. I will say to you, then, dear Mr. Brassard, strike me, that shall not hinder me from loving you... strike me, strip me of the little honour with which my

name has been encircled in Canada, I will never forget on that account the good you have done to me. Strike me, yes, command my friends to betray, to tread me under their feet, to shun me with horror, you will never be able to lessen the sentiments of respect and gratitude which I feel for you. Join yourself to my cruel enemies to take away from me the last mouthful of bread that remains to me, to cast me naked and wounded to death on the road, I will love you and bless you still: . . . for I shall know what hand guides yours . . . and I shall always know that your heart has been first of all stricken and wounded by the blows which they have commanded you to give to your poor friend and son in Christ Jesus.

C. CHINIQUEY.

I would, in conclusion, repeat what I have already said. Although I have never said, nor have I mentioned to any one that you encouraged me to assume the position in which I am—on the contrary, I have always declared that you exhorted me to forsake my brethren of St. Anne and go and labour elsewhere—I was well convinced, and you have said so by words of mouth, as well as by writing, that my numerous persecutors know too much what you think of the indignities they have committed against me, not to make it appear that you are compromised in order to see you to strike me. I will say to you then, dear Mr. Bernard, strike me, that shall not hinder me from loving you. I strike me, strip me of the little honour which my